butter, and melting the butter they make clarified butter. The butter-milk they eat themselves; they also give a share of it to poor people. 234 [735]

Fairly small boys make carts of earth and amuse themselves pulling these round about; they also make small carts of wood for them. They make bows and arrows for them, and they play shooting lizards, grasshoppers and so on with these. When they have become a little more grown up, they play ṭir and kạti[9]. 524 857

The work of small girls is to carry children on the hip, to pluck vegetables and to help their mother with something or other. When they become fairly big, they fetch water and leaves and do different kinds of work. When they are small girls, they play, pretending to prepare rice and curry from dust; when they have become a little more grown up, they dance the road-dance and they sing a good deal.

Until they grow up, boys and girls play together the following: hedel guḍu, bhela ṭaṕ ṭuṕ, sui gutu, bhiṛkại bhiṛkại, kaṇṭhaṛ dare, cạliạ, simić simić, kul kul, kaera saṛae sapae, tayo taye, pusi pusi, duṛuṕ teṅgon, jhampa, bẹt̄ bẹt̄, sikṛić sikṛić, sutạm ọrọk̄, họn gujur, kitkitạ, ạitạu pạ̄iṭạu, and others[10].

g. The sorrows and pleasures of married people.

Some married people live in great peace. The husband lightens the burdens of his wife, and the wife also does the same for her husband. In the evening husband and wife consult together about their work and business. When there is any need, the husband says to his wife: For the present prepare gruel for us feeling your way; at present it is a time of scarcity. And also the wife says to her husband: Exert yourself to procure foodstuffs for us, it is coming to an end; or, the clothes of the children are being torn, how will you provide them with clothes? or, Our son has grown up, will you not look about to get us a daughter-in-law somewhere? He might perhaps commit some offence somewhere and make it difficult for us; or, The children don't listen to me, when I give them an order, how much must I speak? Scold them, so that they become afraid; or, The children are ill, let some one feel their pulse. Such good married people at once listen to each other's words. They work and get their food with one mind. 593

But some women are very bad-tempered; they irritate their husband all day long; they nag awfully, they speak angrily, and easily become sulky. The husband has never any peace. He may talk with somebody or other about something; then his wife will at once impute something bad to him. If the husband is a little late coming from somewhere, the woman will get sulky, and if he asks for water or anything, she will at once speak 578 593

[9] Ṭir is a small piece of wood, some 15 cm long, thrown by one part and met with a stick in the air by the opposite part. Kạti is a small flat piece of potsherd or of wood used in a pitch and toss game.
[10] The Santals have an astonishingly large number of games, many more than those here mentioned; to describe these would require a separate paper.

2: Skrefsrud M-5 (1870-1871) 1942 AW42 Santal AW42

e. Women's work.

462 The women are constantly working. Getting up at cock-crow they pound paddy. When
512 day dawns, they plaster the court-yard with cowdung. Thereupon they draw and fetch
262 water. They next give the gruel that is left from the previous day to the men and children. When these have eaten, they themselves take food. Thereupon they make up fire and put the midday meal food on the fire; they cook the rice, make curry; they pin leaf-cups and leaf-plates, ladle out the cooked rice, and when it becomes noon, they give the men and children their midday meal and afterwards eat themselves. From noon to the second
[283] time for drawing water (about 5 p. m.) they do different kinds of work, pluck vegetables, fetch leaves, and if they live near a forest, they go to fetch firewood, or they clear out the cotton seed in the *carkhi*[6], they clean the cotton with a bow[7], they make rolls of carded cotton on twigs, they spin on the spinning wheel, they wind the thread on their fingers, that the men may afterwards use it when weaving cloth. When it becomes the second time for drawing water, they go to fetch water, and then make preparations for the evening meal. Some two hours after it has become dark they eat. The women eat after the others. Meat they (i. e., all Santals) eat only now and then, mostly they eat
[263] cooked rice with vegetables and split peas. The spices for meat are turmeric, Anis seed, garlic, oil, and salt. The spices for fish are turmeric and *mithi*[8], and oil and salt; for vegetables and split peas only salt. They talk together about different matters while inside, thereupon they lie down to sleep. At the time of sowing and harvesting the women plant rice, hoe the maize, and when the paddy is ripe, they reap it. At the time of Dasae they make the house and door smooth: so there, this is the work of the women.

f. Children's work and amusements.

857 Until they are able to tend cattle, small boys only run about and play. When they be-
233 come fit for being cattle-herds, they tend cattle, also sheep and goats, together with the
[234] other village boys. In the morning they let the cattle out, and they tend them, two or
[223] three companions going together. They blow the flute, they hunt birds. At noon they take the cattle to a place where they rest, that they may themselves get food. When they have eaten, they drive the cattle out to graze, and when it becomes evening, they bring
234 the cattle to the village and take them in. At noon grown-up people milk the cows; they give the milk to the children; what is left they keep and add to it day after day and make clarified butter of it. To make clarified butter they boil the milk; having boiled it they let it become curds; these they churn mixed with water; thereupon they skim off the

[6] See Dictionary s. v. [7] This bow is now fairly rare. It is made of bamboo; at one end, the end kept in the right hand, it is compact; the rest is split and bent and a caigut string is fixed so as to make it a bow. It is worked putting the bow-string down in the cotton and "playing" this with the thumb and index-finger of the left hand. [8] Trigonella Foenum-Graecum, L.

3t Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
AW42 Santal AW42

mahajans and many of us run to the tea-gardens to earn a living.'"[1]

Statistics sheds further light on the condition of the cattle, the mainstay of an agricultural population. "A large section of the aborigines consisting of the Santals, and the Bhumijs, and forming about 50 per cent of the population, do not care for milk as an item of nutrition. This perhaps contributes to a certain extent to their indifference to the improvement of cattle. Even as beasts of burden or as instruments of husbandry, the cattle in the state are very poor in quality."[2] So depending on such ricketty props, they can only turn out paddy and thereafter "biri" (*mug* pulse), in pathetic ignorance of supplementary means of livelihood like cottage-industries.

Little wonder that with such limited means of livelihood and scanty fare as we have already noticed they offer little resistance to intoxication. Their wants and worries weigh upon them so much that they take to drunken forgetfulness to drown their

1 Ref. *Census Report of Mayurbhanj*, 1931, p. 10, which reads "During the last decade 1,497 coolies belonging to this State were recruited for work in the tea-gardens by the garden-sirdars."

2 There are in all 600,000 heads of cattle in the State (Total population 8089,603) page 71 *Census Report* of Mayurbhanj, 1931.

4: Biswas D, E-3, 4 (1931-1945) 1956
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Milk is not much utilized by the Santals, being mostly used for preparing curd and for churning butter. The churning is done by both men and women in the following way :- The earthen pot, in which curd is kept, is placed at the foot of a wooden post. They have a churning stick generally made of bamboo, which is three to four feet long and at the base of which are attached intersecting blades. This end of the stick is put inside the earthen pot. The upper end of the churning stick is kept in position by a cord running round the post and the stick. Another long cord is wrapped three or four times round the churning stick and by alternately pulling this cord from each end, the churning stick is made to swirl. After a while unsalted butter comes to the surface from which they prepare "Ghee". The butter milk (the liquid remaining after extracting the unsalted butter) is drunk by the Santals. They consider it to be very nourishing. 234 • [272]

Oil Press :- The Santals use oil and spices in preparing curry. The oils which they generally use are—Mustard oil and oil from the fruits of the Mahua tree and from other various fruits and seeds. These oils they extract from the seeds and fruits by an oil-press. The oil press is made of two heavy logs of wood fixed on two vertically placed solid posts, at the two ends of the logs. The two logs where they face each other are planed. In the middle on the upper side of the lower log a shallow circular groove is cut and a small channel is made for the oil to come out through a lip, where some utensil is kept to collect the oil. To press the oil out, a rope is coiled round the logs at one end. In order to keep this down a wooden cleat is iserted 258